

# The Australian CHRISTIAN

Vol. XVI., No. 5.

Thursday, February 6, 1913.



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## PALESTINE AND ITS FUTURE.

Now that the Turk is to be driven out of Europe, or practically so at any rate, the question naturally arises as to what his fate will be in regard to his other possessions. It is no secret that Russia has designs on Asia Minor, and is casting covetous eyes upon Palestine. Already her territory extends over the border of the first-named place, and her close proximity to Bible lands gives her an advantage over all the other Great Powers of Europe. It is quite certain, however, that no power will be allowed to take undisputed possession of these historic lands. At present the Turks have possession of the soil, and there is no doubt they will endeavor to keep it at any cost. But if they alone had to be considered, it would only be a question of time when their lordship ceased to be a deplorable fact, and others more fitted to rule entered into possession. Turkey, however, in this matter does not stand alone, for Germany claims to be the guardian of Turkish interests in the Holy Land, which means, of course, that if Palestine is to pass into other hands, the same hands must be those of Germany. Altogether the outlook is not promising. In the near future it seems probable that the greatest war in ancient or modern times will be fought for the acquisition of Palestine, and the power that wins will possess the greatest strategic centre in the Old World.

## Prophecy and the Jews.

We are not unmindful of the fact that prophecy has a future for the ancient people of God in their own land. We have sufficient faith in prophecies relating to Palestine to believe that, no matter what the nations of the earth may do, the prophetic word will have its due fulfillment. As in the past, so in the future, the wrath of men will not defeat the purpose of God—even their wrath will be made to praise Him. It may not be clear to us why Providence has allowed these Bible lands to remain so long under the desolating sway of the Turk, but

we may be sure that there is a wise purpose to be served in the patience of God, and that when the time is ripe, these same fair lands will come to their own again. In the meantime we are interested in the possibilities of Palestine for future successful development. As the ordinary traveller regards it to-day, it is a picture of desolation. Indeed, a recent traveller who is an acute and intelligent observer, in publishing the account of his travels, entitles his book, "The Land that is Desolate," for that is the impression that was fixed upon his mind by his journeyings in Palestine. To the casual observer it has no promise of future greatness, and seems altogether unfitted to sustain in comfort any great number of people. And yet there was a time when this country was spoken of as a "land flowing with milk and honey"—this poetic phraseology indicating that it was notable for its agricultural and other resources. But it is only the casual observer that doubts its fruitful past or is sceptical as to the possibilities of the future.

## Great possibilities.

More exact information in regard to the possibilities of Palestine is given us by a writer in the *Recorder*. "In this comparatively small stretch of country," he says, "there is every kind of soil, from sand and broken limestone to rich red and chocolate loam. Every variety of climate, too, may be experienced, and both temperate and tropical fruits cultivated. Indeed, Palestine's future lies first in its wonderful and even unique agricultural possibilities, and here it is gratifying to note that improvements are being gradually but nevertheless surely brought into vogue." "The real reason for Palestine's present desolate appearance is found in the centuries of neglect to which it has been subjected, owing to Turkish misrule and non-progressive views." "The Turk is evidently a curse to every land over which he has governing power. Any improvement in the condition of things observable in modern times has come from outward pressure and not from inward initia-

tive. It is true the East moves slowly, and views with dislike modern inventions; but with an intelligent and progressive system of government it can be made to learn, and in time adapt itself to modern requirements.

## The City of the Great King.

The chief object of attraction to the modern traveller is the city of Jerusalem. Here, thanks to Turkish misrule, he meets with his first disillusion. Jerusalem as it is now, is not an attractive sight to gaze upon. Looking at it as it now is, one fails to understand the language of the Psalmist, when he exclaims, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King." In its palmy days, however, it must have been all that the Psalmist said it was, because nothing less could have inspired the ancient Jew with the love and reverence he had for it. Dean Stanley, when he visited Jerusalem, was overwhelmed with the contrast, and speaks of "the constant satisfaction he derived from the thought that the old city itself has buried twenty, thirty, or forty feet below these wretched shops and receptacles for Anglo-Oriental conveniences." Some day, when the Turk is out of the way with his "dig in the manger" policy, it may be possible to remove the modern abominations and get a sight of the ruins of the ancient city, and dig up many treasures of the past, which Turkish fanaticism refuses to have disturbed. At the present time, Jerusalem is exploited by the Mohammedan power and the Greek Church, and it is difficult to say which is the worst form of exploitation. The visitor is taken to places which are declared to be the scenes of events sacred to the memory of Christian men and women. The ignorant and simple are imposed upon, but that is of little moment to the indefatigable collector of "baksheesh."

## Sacred places.

Sir Frederick Treves, the eminent English surgeon, in his book, "The Land that

is Desolate," describes a visit to Jerusalem of some Russian pilgrims. He says, "Their sincerity is beyond doubt, their trust is that of a child, their faith is pathetic and unquestioning. Tears stream down their faces as they walk along the Path of Pain, wrung by the belief that they are actually treading in the foot-steps of Christ. At each 'station' they kneel and pray; they kiss the wall, or falling down in the dirt, kiss the filth of the road." "But," adds Sir Frederick, "there is consolation in the thought that somewhere in Jerusalem, buried fathoms deep between dust and stone, there lies in supreme peace the ineffable path actually trodden by the feet of Christ, and that 'none shall pass through it for ever and ever.' It lies hidden from mumming priest, and is safe for ever from that tawdry oblation of gilt image and brazen lamp which marks the Greek Church's appreciation of a sacred place." The ardent wish of every Christian is to see Palestine restored to the guardianship of its ancient people, and the branches which were cut off because of unbelief, grafted in again through belief in the Messiah they crucified. When the Cross takes the place of the Crescent, the future will have in store for Palestine an era of more glorious prosperity than ever it had in the past.

## Editorial Notes

### Prominent Presbyterianism.

Presbyterianism is well represented on the new Government of the United States. The President, Dr. Woodrow Wilson, the Vice-President, Mr. Marshall, and the Secretary of State, Mr. W. J. Bryan, are all Presbyterians. Another member of the cabinet, Mr. A. Mitchell Palmer, belongs to the Society of Friends. Christianity, and Protestant Christianity at that, is ever to the front in an American presidential election. A Roman Catholic President is out of the question in the United States.

### Church Union.

Union among Protestants is steadily advancing. One of the latest evidences of this is the decision of the commissioners of the United Brethren and Methodist Protestant Churches of the United States who have, after full deliberation, at a joint meeting, adopted a Declaration of Union which will be submitted to the two bodies for acceptance. It seems certain that union will be effected. "The name of the new body will be the United Protestant Church. Union is in the air, and though its realisation may be long delayed, and occasional set-backs be experienced, everything indicates its ultimate triumph. It behoves those who have adopted the Scriptural basis of union to keep this well before the religious public.

### Is this a Weak Point?

In our anxiety for success in the Lord's work, is there not a possibility that we may, to some extent, overlook the most important factor in that success? Our preachers and Conference secretaries are continually appealing for funds, and we recognise that these are necessary to the full development of the work committed to our hands. But do we as fully realise that the blessing of the Lord is also essential to real progress? If so, would not every work undertaken be saturated with prayer? Is it not a simple fact that in many churches the whole service is conducted without a single appeal for the divine blessing to rest upon our Home Mission work and workers, our representatives in the foreign fields, our College of the Bible, with its professors and students, our Church Extension Committees, or our "aged and infirm evangelists"? It is true that once a year these and other special interests may be mentioned in public prayer, but should not all our co-operative, as well as our local church work, be upon our hearts and lips in our general congregational worship? And should we not in our family worship and private devotions continually remember these institutions and agencies? Money is important, but the most prominent of the apostles had to say, "Silver and gold have I none," and yet with the Lord's blessing the work wondrously prospered. Let us pray.

### Aged and Infirm Preachers' Trust.

The letter of Jas. Hunter, the secretary of the Aged and Infirm Evangelists Trust, in last issue, deserves more than a passing reading. The writer puts the matter mildly when he says, "In my judgment it is not having the support its importance warrants." The churches have many calls, but the call on behalf of those who have worn out their lives in their service should not be ignored. An appeal for assistance has been made to every church in the Commonwealth, but very few indeed have responded. Evangelists, too, are reminded that their contributions will be subsidised from the Trust to the extent of 100 per cent, and a realisation of this should lead them to become regular subscribers. Our American brethren are pushing on the cause of ministerial relief, as they term it, vigorously. The recent death of two veteran preachers in poor-houses is stirring up their consciences, and reaching their pockets. The plan adopted for preventing such a disgrace in Australia, in the form of a Trust, is well thought out and easily workable. It deserves the hearty support of the whole brotherhood. We would urge church secretaries and others desiring information to write to the secretary, Mr. Jas. Hunter, Katumba, N.S.W., to whom also donations and subscriptions may be sent. We have talked enough on this subject. It is now time to act.

### The Preacher's Measure.

In an article on "The Measure of the Minister," the *Christian-Evangelist* says—

"However the preacher himself may insist that the work belongs to the church membership, and that he is only an expert called in for a while to assist, we know in practice that he is the very soul of the congregation. It flourishes or languishes, rises or falls, advances or recedes, as the minister is devoted, or the contrary. Other factors enter into the matter and temporarily influence results, but on the whole, and in the long run, the measure of the preacher is the measure of the church. The more thoroughly the church is organised, and its several departments developed, the more insistent will our demand for first-class ability, high grade equipment, unflagging zeal, and downright consecration in the preacher." The writer recognises that the preacher among disciples of Christ occupies a somewhat different position from that of the denominational minister. "He is in the world but not of it, but would manifest the fact not by peculiar garb, but by holy living, not by sanctimonious mannerisms, but by efficient leadership in Christian service. . . . He is the most companionable of men. When he foregathers with his kind, the air rings with hilarity. Even on the gravest occasions there are no 'holy tones' in his voice, but he speaks straightforwardly; tenderly, sternly, persuasively, humorously, as the occasion may require. The more he becomes a man apart in all holiness and godliness, the more he is a man among men in all heartiness and brotherliness." A good ideal is presented in the following:—"The Christian preacher's hand is open to every need, his voice is lifted for every reform. He is careful to avoid offending one of the least, not only in the kingdom, but in the earth, but he is courageous to assail syndicated vice. He is comrade with every worker for righteousness—Romanist or Salvationist, Methodist or Baptist; but he is unrelenting in his zeal to 'show the way of the Lord more perfectly' to the adherents of any party." After dealing with other matters, including the preacher's wife and her faith in and help to her husband, the article concludes, "The church will honor herself and glorify her Lord when she sees that in accepting and prosecuting his calling the preacher ever refuses 'the main chance.' He stands among men as their model and their exception. He is the soldier of soldiers, leading the time-long conflict; the merchant of merchants, selling the pearl of great price; the physician of physicians under the Great Physician; the teacher of teachers, exalting the Truth; the sport-man of sportsmen, catching men; the farmer of farmers, sowing the Word of God. When the church looks on thirty or fifty years of this and refuses the man of God the modest pension that means an honorable, as well as a quiet hour in which to die, she has taken her own, not the preacher's measure."

"Whatever good thing the heart bids us believe, let us do our best to believe it; for God has put it there, and its goodness is its warrant for its being cherished.—L. Hunt.



### The Wisdom of this World.

By A. W. Pitzer, LL.D.

From "The Fundamentals."

"There is a growing impression among eminent private thinkers that Christianity is losing its hold upon men, and that the Church is a waning power; that the religious world is drifting from its moorings, and faith is becoming a tradition of the past."

The above quotation is from an editorial in the most popular newspaper published at the Capital of the United States.

If the faith of the Church is to stand in the wisdom of men, then it will be the sport of every wind of doctrine, and be driven hither and thither, according to the course of the popular tide; and if the Church has no better anchor than the wisdom of this world, then, indeed, will it drift from all its moorings, and be tossed continually upon the seas of ceaseless speculation. But if faith is to stand, not in the wisdom of men, but in the power of God, in the sure Word of Truth that liveth and abideth for ever, then, like its Divine Author, it is and will be the same yesterday, to-day and for ever. If faith be founded upon the Word of Eternal Truth, then the Church has an anchor sure and steadfast, entering into that within the veil.

One prophecy of Daniel is fulfilled: "Many shall run to and fro, and knowledge shall be increased." The world has never witnessed a period of such incessant and intense mental activity. Nature, in all her vast domains, in her atoms and her masses, has been searched with keenest scrutiny, and compelled to give up her wondrous secrets. The microscope reveals worlds of order and beauty hitherto by the unassisted eye; while the telescope sweeps the silent skies, and stars by the thousands and tens of thousands are discovered, and numbered, and catalogued. The electric spark sends thought, in printed word, with lightning speed around the globe. The microphone magnifies sound until the spider's walk across a window echoes as the tread of an armed man. The phonograph receives upon its shining metallic disc the words and tones of the living speaker, and is able to reproduce them after a thousand years. All tongues, and tribes, and nations are brought into daily and direct intercourse and fellowship. Time and space are no longer barriers between men, races, and empires. Even the Dark Continent, unexplored equatorial Africa, has been penetrated by the heroic and dauntless Stanley, from Zanzibar to Boma; and the cannibal tribes of the Upper Livingstone are no longer un-

known to the civilised world. And still men run to and fro, restless and dissatisfied, crying for more light and more knowledge.

#### No real conflict between Christianity and Science.

The Christian does not look with dismay upon these researches into Nature, these discoveries of Science; on the contrary, he hails with joy each new discovery as affording additional evidence of the wisdom, power, and goodness of God. Full well does he know that the facts written on the rock-leaves beneath, the star depths above, and the pages of Inspiration, when properly understood and interpreted, will be found to be in exact and perfect accord, showing forth the glory of the Infinite Writer of them all. There is no controversy between the man of faith and the man of wisdom, provided each one acts in his proper sphere. There is not, and never has been, any real conflict between Religion and Science. There may be conflicts between interpretations of Scripture and interpretations of the facts of Nature; but what God has written in his Word never conflicts with what God has written in his creation.

The scientific scepticism of this day ought to remember how much Science owes to Christian men—to men who believed in a personal God; who believed in his written Word, and in his Son, Jesus Christ, the crucified and risen Redeemer. What shall be said of the "pious Christian, Copernicus, consecrating his life to God, to Man, to Science; who pioneered his way into the unknown universe, as the great Columbus of the heavens? What of Christian Galileo, who, while teaching the facts of Science, also believed the truths of Scripture? What of the leaders in all departments of human progress, immortal names familiar as household words—what of Bacon, and Kepler, and Newton, and Herchel, and Hugh Miller? Or, later still, what of Chalmers, McCosh, Morse, Dawson, Southall, Cabell, LeConte, Henry, and hosts of others who lead the vanguard of the army of investigation and discovery in all the vast domain of human knowledge? The man of faith may point to these intellectual giants, and claim them as the humble disciples of the lowly Nazarene—as firm believers in the written Word of God. They led the onward march of human thought, but bowed in devout adoration before a personal God. How dense a darkness would envelop the race were all the light kindled by Christian

men banished from the horizon of human knowledge.

#### THE SPHERE OF SCIENCE, whence . . .

But let it be remembered that the *Wisdom of this World is for this world only*—not for the world to come. Its proper sphere is the seen and tangible; the Here and the Now, not the Unseen, the Hereafter, the Eternal. The wisdom of man has passed out of its proper sphere when it invades the domain of the Invisible and the Infinite; when it denies that the omnipresent personal Spirit can reveal to man that which the eye never saw, the ear never heard, and the heart never conceived. It has passed the boundary of the known, its only proper sphere, when it assumes to deny that the infinite God has revealed or can reveal himself in his Word, his Son, his Spirit. The things of God knoweth no man, but the Spirit of God.

We have the right to demand of the Wisdom of this World by what authority it asserts that there is nothing above and apart from Nature, nothing in all the boundless universe except matter and force. Why should we give up all that man holds dear at the bidding of the Wisdom of this World whose highest, and best, and latest revelation is "a grave without a resurrection, and a universe without a God?"

The man of faith does not affirm the uselessness of earthly wisdom, but he does affirm that it has utterly failed to find out and know the true and living God. However useful and valuable the Wisdom of this World may be in its appropriate sphere, it has never yet given to men that knowledge of God upon which his soul could rest in satisfaction and peace. The World by Wisdom has never known God. At no time, in no country, among no people, has man, by wisdom, ever been able to make God known to his fellow men. Without the Gospel of the Lord Jesus Christ, the true and living God had ever been the "Unknown God."

#### Ancient wisdom and the knowledge of God.

The wise men of this generation are not backward in boasting of the world's present progress and wisdom, and yet the history and ruins of the old world, before the coming of our Lord, reveal evidence of a civilization that will bear all the light and tests of our day.

Dr. Garbett, in his "Dogmatic Faith," says: "With the sole exception of the knowledge of the true God, this old world carried human advancement to its highest pitch. For lustre of genius, brilliancy of wit, fertility of imagination, depth of thought, aesthetic taste and skill, aesthetic sensibilities, and keen relish for pleasure, the latest period of heathen civilisation has never yet been exceeded, perhaps never equalled." And yet, in the midst of all this, vice and immorality were well-nigh universal; chastity was almost unknown; thousands of virgins were annually devoted to prostitution to the temples of the gods; the life of a man was esteemed of less value than the life of a dog.

slavery was universal, and slaves were put to death for the most trivial causes; men fought with each other and with wild beasts in amphitheatres, where dainty Roman matrons gazed with eager delight upon the agonies of dying men, and turned their thumbs down over the polished marble in token of their desire for more blood.

This old world with all its wisdom knew not God. In its splendid Pantheons there were lords many and gods many—gods of painting and statuary, of poetry and eloquence, of war and revenge, of drunkenness and lust, but no true, holy and living God. And when the polished Paul preached unto the wise men of Athens Jesus and the resurrection, they told him that he was a babblers, and a setter forth of strange gods.

The men of this civilisation worshipped and served the creature more than the Creator; and for this cause God gave them up to vile and unnatural lusts and passions, they were filled with unrighteousness, fornication, wickedness, covetousness, murder, deceit, malignity—without natural affection, implacable, unmerciful. The unutterable vileness of this godless wisdom is apparent in the fact that even now there are rooms in some of his buried and exhumed cities into which no female is ever allowed to enter.

"And so this ancient society perished of its own inherent rottenness. Its enormous, all pervading, universal vice sapped the foundation of virtue. The mass was corrupt to its very core. Its strength perished by the mere exhaustion of its vices." Godlessness and vice, irreligion and immorality, went hand in hand, as they always do, until the people, having lost all knowledge of God, lost all shame and virtue; and this splendid civilisation of this old world perished of its own hopeless and helpless corruption. The less the people knew of God, the viler and more debased did they become.

#### Modern wisdom's failure to find God

The world of our day claims to have grown greatly wiser in the last nineteen centuries, but still it knows not God; nor will it, apart from his Word and his Son, ever know him. King out the old battery, the foolishness of God is wiser than men; this conflict will never cease; perish the craven, who having undertaken to fight for Jehovah and his Christ, is appalled at the wardrums of the enemy. Let the godless astronomer sweep the skies with his glass, and count and classify 270,000 stars, and then come and tell us that he neither saw nor heard of any personal God in all the infinitude of space; let the scientific snatterer gravely inform intelligent men that faith in God must now give place to knowledge of nature and her laws; let the atheistic materialist tell us that he has searched the boundless universe, and found no intelligent Spirit, but only matter and force; let the brazen blasphemer proclaim that Moses is a liar, Jesus an impostor, and man's immortality a delusion; to one and

all we say—these things are almost as old as the human race; this godless creed was held by men wiser than you, long before you were born; it was held by the wise men of the ancient world in the days of its highest civilisation; it is held now by the cannibal tribes of Ureega, Manyema, and Bengala, in the dark places of the earth, filled with the habitations of cruelty; you are simply asking us to go back to the times when the world by wisdom knew not God; and the race has had enough and more than enough of this godless wisdom; if Christ the Crucified cannot save us, then indeed are we doomed and damned for ever.

Thoughtful men understand well that the objective point of infidel attacks is the Cross and the Crucified. Shall we give up the blood and its cleansing and peace-giving power at the behest of boasting unbelievers? Shall we cease to preach Christ and him crucified because now, as of old, he is a stumbling-block to the Jew, a foolishness

to the Greek? Shall we no longer preach Jesus and the resurrection because the wise men of modern Athens scornfully ask, "What do these babblers say?" The answer comes to us echoed down the ages; it comes from patriarchs and prophets, from apostles and martyrs; from saints of all ages and all lands who have endured all the evils and all the miseries that the malignity of men and devils could inflict. Go ask them if the Gospel is true, if it is the power of God unto salvation, if the Crucified is strong to save; and from Roman amphitheatres and catacombs, from the dens and caves of the earth, from jails and gibbets, from faggots and flames and furnaces; from India and Greenland, from China and Japan, from Ceylon and Madagascar, from the islands of the ocean, from the blood-washed millions who have gone up to glory and to God, there shall come this answer: "We know whom we have believed. Christ crucified is the wisdom of God and the power of God unto salvation."



#### A Visit to the Orient.

By T. B. Fischer.

##### A Visit to Damoh.

Right in the heart of India, in the jungle lands of the Central Province, on the outskirts of the town of Damoh, is a 400 acre tract of country, and here for some years past our American brethren have been doing a splendid work, and we in Australia have been linked to that work through the boys we have supported in the orphanage under the control of the F.C.M.S.

We arrived at Damoh late one Saturday night, and had the pleasure of spending a Lord's day at this centre, leaving again by the mid-day train on Monday.

There are six missionaries located at this important station, and the work they are engaged in is evangelistic, orphanage, industrial, medical and educational. We found the missionaries a delightful set of workers. They are Mr. and Mrs. W. B. Alexander, and their little girl Florrie, Miss Mary Clarke, Dr. Mary McGavran, Mr. and Mrs. D. Koch are also stationed at this mission, but were absent on the day of my visit.

The property at Damoh consists of a large roomy substantial chapel in the very best part of the town, alongside of which is placed the hospital where Dr. Mary McGavran ministers to the needs of the bodies of the people. There are two residential bungalows at different parts of the town for the missionaries, as well as a third bun-

galow on the orphanage property. In addition to the bungalow on the orphanage property there are three dormitories, to the east of which is a workshop, to the north two school buildings, to the west a playground, and to the south a hospital, a tailor's shop, and two small dwelling houses. On this property 217 boys live the lives of boys. They go to school, work and play, and under the kindly, yet firm, hand of the missionaries in charge, are being trained up to become citizens in the Indian community and citizens in the kingdom of God. A large percentage of these boys have been brought into the orphanage at the time of the famines. Almost every year sees a famine in some part of India, but in certain years the famines have been more severe than at other times, and during the famines thousands of boys and girls are taken by the missionaries and placed into the various orphanages and kept from starvation, and gradually trained in the principles of right living.

It has been a problem with the Government how to cope with these famines which is through the failure of the monsoons and as the majority of the people of India depend upon agricultural pursuits, and very few ever put anything by for a time of need, thousands of deaths occur during the time of the famines. The Government of India have grappled with the problem, and



The Nera Canal at Baramati.

have met with a fair amount of success. They have made large reservoirs in the hills district, and from them have made canals which run in some cases 150 to 200 miles through the belts of country which suffer most in times of drought. These canals are anything up to 10ft. deep and 40 to 50ft. wide, and, as can be imagined, they convey an immense amount of water to the country that is irrigated. Officials are placed in charge of the canals, and on certain days allow the water to run on the properties surrounding the canals; in this way millions of acres are irrigated; and then, even if famine conditions prevail in the future the wise policy of the Government will enable water to be available in abundance, and will enable a certain amount of food stuffs to be grown.

At our own property in Baramati we have the benefit of one of these canals passing the full length of our mission property. The canal which passes through Baramati is called the Nera canal, and is about 5ft. deep and about 30ft. wide at this particular spot. It is a great asset to the town and the district of Baramati, and our property is more valuable on account of its close proximity to the canal. We have stood on the bank of the canal on various occasions, and have been highly interested at that which goes on in the waters as they pass by. Boys from the compound and from the town greatly enjoy a swim in the water; the animals are brought along and drink from the cooling stream; the women bring their babies and do their day's washing by prancing their clothes on a flat stone, again and again dipping them into the running stream. The people come down to have their weekly wash, and as soap is a scarce commodity, they take a stone from the canal bank, and standing in the water, rub their clothes all over, as we might imagine pumice-stone would be used. Then along come some of the women with their water pots deftly balanced on their heads, and walking along with a steady, stately grace, they approach the canal, and fill their water pots full of the water in which their animals have bathed, and then take the water home for drinking

and household purposes. The canal also forms the baptistry at Baramati and here dozens have been baptised into Christ. We reproduce on this page a little photograph of the canal at Baramati, with a baptism just about to take place.

Several of the buildings on the orphanage property have been put up by famine labor. When the severe famines occur, usually large sums of money are sent out from the Homeland to relieve existing need, and it has been found to be unwise to give money without asking for labor in return. Hence in the severe famine of about ten years ago, when money was available for famine purposes, relief was given to thousands of persons in Damoh, and buildings were erected. We slept on the balcony of one of these buildings, and looking out in the night time one could see thousands of fire-flies darting to and fro.

We were almost startled during the night time by hearing cries as of distress or help from the fields surrounding the buildings, and seeking an explanation next morning, we found out that the sounds came from some of the boys of the orphanage, who were out in the fields the whole of the night

to scare the wild animals from the growing and ripening crops. These boys are stationed throughout the whole of the crop at different points, and when they hear wild animals approach, they yell and sing and cry out and do any mortal thing in their endeavors to frighten the animals, lest they should come and destroy the crops or molest the cattle. This commences soon after dark and continues till almost daylight, and the poor boys of the orphanage take their turns and go out doing this necessary work. One cannot help thinking how our Australian boys would feel if they were called upon to do this kind of duty. It is a thing that not only orphanage boys need to attend to, for you find the same thing done in many parts of India, especially in the Central Provinces. Journeying through the country by train you would pass hundreds of fields, and in the fields little booths erected in which the boys or men would shelter in the day time, and in the night also, whilst they guarded their crops from thieves and stray cattle and wild beasts. You never or very seldom see any fence anywhere in India. There is nothing but a stone as a rule marking the place where my property ends and yours begins, and of course it is not unknown for a man to move his stone a little over on to the other man's property and defraud him of a small strip of land, which reminds one of the verse in the Word of God when God gave the laws to the children of Israel and said, "Thou shalt not remove thy neighbor's land mark."

While at Damoh we were mightily interested in all that was told us about the different boys who were either being supported or who had been supported from Australia in the past. The Greatest Mission Band will be glad to know that Yakah Maseh, who was being supported by them for a long time, is now one of the best native evangelists on the field. He is doing a good work, and is highly spoken of. Phalaya, for whom the sisters of Victoria sent money through Mrs. Zelins, had just gone away to Jubbalpore after having reached the fourth standard in education. We have



The Orphanage Hospital at Damoh.

brethren at Jubbulpore, and this lad was being looked after by them.

The North Adelaide and Prospect schools used to support a boy called Multhi. We had this lad brought into the office, and were delighted to meet him. He is now ten years old, and will remain in the orphanage some time yet. Ramlax, for whom money was to be sent by Mr. Mitchell for Fitzroy, was not now at Damoh. He did very well at his schooling, and was sent to Harda, where he is now settled, and splendid reports continue to be sent about him. The Norwood, S.A., Foreign Mission Society are helping to support Priam Singh. This young man's report was very good. He completed his time at the orphanage, and then went to the High School at Harda, where he finished his education, and is now teaching at Bilaspur, where the F.C.M.S. are engaged in work. The York, S.A., friends for some time supported Bhagantia, and we were glad to meet this young man. He was brought before us, and we had a few words with him. He is in the school in the morning, and is looked upon as a good boy, and in the afternoon he works in the carpenter's shop, and will later on be settled in the town as a carpenter and earn his living at that trade.

It did one good to see these boys and young men, and made one feel that the money that had been sent from Australia had been productive of much good. One rejoices to say that in nearly every case the boys when they reach the age of decision yield their hearts and lives to the Lord Jesus Christ. It may interest our readers to note some of the interesting facts which came under our notice at the orphanage. Among the boys are some that are afflicted, to whom the orphanage is a heaven on earth. We saw four blind boys working a machine grinding grain, and one of these boys is able to read in Braille type up to the fourth standard. We saw one blind man who is one of the best workmen on the whole compound. He carries water, bricks, stones, and does the hard manual labor, and seems as cheerful as the day is long. We saw the cattle, of which there are 64, and also saw the three-hing floor, where six bullocks, side by side, were going round and round and treading out the grain. These bullocks are never muzzled except when they are treading out the linseed, to eat which would be injurious to them. Here again one was reminded of the words of Scripture, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." We walked through the blacksmith's and carpenter's shops, in which the boys make chairs, tables, chests, desks, road carts and the like, in addition to the great variety of repair work. There is also a tailor's shop, in which the boys make and mend the clothes for the orphanage. Others work in the cook shop, and scores work on the farm. In this way the habit of manual labor is developed in the boys; and when the boys are old enough to be settled in homes of their own, they go forth as trained workers instead of being idlers in the villages in which they live.

We also went through the orphanage hospital, a photo of which is reproduced on page 85. This building, as will be seen, is a substantial and suitable structure, and is constantly in use. The time we were there two poor little boys whose constitutions had been undermined by the famine were laid to rest in the little "God's acre" on the mission property. We could not help comparing the little funeral at Damoh with a funeral we saw at Baramati. We were walking along with Bro. Strutton, and saw two men with a pole on their shoulders, and along the pole a bag was fixed, and in it was the dead body of a little child. They were taking the child's body outside the town to be burnt on the funeral pile. No flowers, no solemnity, and no reverence in the presence of the great death angel. It might have been the body of a dead animal instead of the body of a dear little child. But how different the burial of the little fellow at Damoh! Loving hands had dug the grave and placed layers of flowers and leaves in the bottom of the open grave, and with the reading of the Word of God and a few beautiful words from Bro. Alexander, and the well-known hymn, sung in Hindustani, "Safe in the arms of Jesus," the little body was committed to the ground, and one felt glad that the poor little sufferer was at rest.

During the day we were privileged to be at the church services, and spoke a few words in the morning, and at night gave an address to the children, and also preached the gospel. Of course we spoke in English, and the audience being Hindustan, for the most part could not understand what we were saying, but Dr. McGavran, standing alongside of us, interpreted every word we said. It was a blessed experience for us to preach the gospel to these people, many of whom were already on the Lord's side, but some of whom had still to step out from the darkness of heathenism to the glory and light and liberty of the gospel of Christ.

We felt tempted to enlarge on the medical work of Dr. Mary McGavran; but as we anticipate devoting an article to the medical work of the missions, we will reserve our information.

We went away from Damoh filled with joy at the thought of the splendid work which was being done by the missionaries there. We stood in the bazaar and heard the preaching and saw the crowds who passed by. We carefully investigated every department of the orphanage work. We sat amongst the patients in the hospital and saw the work that was being done there. We were kindly entertained by the missionaries, and cannot speak too highly of their work for the Master. They have many difficulties to contend with. They are trying to do the work under the disadvantage of being short-handed, but the Lord is blessing their work.

The villagers hear readily, and often make enquiries. One villager gave Mr. Alexander a rupee for a book on the life of Jesus, the selling price of which was but a trifle. Refusing the change (which was equal to a wage for four or five days of vil-

lage labor), he said, "Keep that for God's work." The headman of a village hearing that "the preacher" had come, sent a messenger to the camp calling both missionary and workers to come to his village. Instances like these are common.

These are among the encouragements, and the faithful labor of the missionaries, should not alone compel our admiration, but stimulate us to increased interest that by our prayers and our pockets may support those who, leaving home and dear ones, go forth at the call of God to take our places on the far-flung firing line of the battlefield of Satan, in the lands beyond the seas.

Our next article will be entitled, "A Visit to the Aborigines of India."

### Backward Turned.

He was a preacher,  
Brave and bold,  
Weekly he preached to a weekly fold;  
Good was the story of life he told,  
Stanch as gold—  
He was a preacher,  
Brave and bold.

They were a people,  
Kind and cold—  
Weekly they list to the story old  
Told by the preacher of scholarly mold,  
Gowned and stoled—  
They were a people,  
Kind and cold.

One morning as the preacher took  
His Golden Text from God's good Book,  
He wore a wondering, wildered look.  
The people, from their cozy nook,  
Had passed up word—as to a cook—  
The polished preacher-prophet shook.

The "passed-up word" was—"Cut it short!"  
The "shake" was of the wrathful sort.  
But wisely keeping from retort  
He "cut" his sermon into half—  
Kept out the wheat—and gave them chaff.  
And thus evolved—  
The Sermonette.

The congregation grew in size;  
All praised the preacher to the skies—  
But wise folk noted, with surprise,  
That he who used to make them think  
Began, by leaps and jumps, to shrink.  
And thus evolved—  
The Preacherette.

And so, while folks filled every pew,  
The souls of saints no fatter grew;  
For sermons short brought shorter view  
Of faith and hope and love and peace,  
Of cross and crown and sin's release.  
And thus evolved—  
The Peplette.

Gone is the preacher-prophet bold—  
He's shepherding a saner fold.  
They hear a message fully told.  
Gone is the flock that craved the half  
Of the story old. Weep—don't laugh!  
And thus evolved—  
The Sign T-o L-r-t.

—Seth Russell Downie, in the Presbyterian.



By J. Inglis Wright, President, N.Z. Advisory Board of Bible College.

The New Zealand churches have received a thorough arousing as to their duty in regard to the Bible College by the visit of Bro. Gordon. He has just completed his tour of the Dominion, and will be justified in feeling that he has done good work. Bro. Harward on a similar tour of the churches a few years ago awakened their interest in our Bible College, and now Bro. Gordon has stimulated and re-aroused that interest, carrying away with him practical results in the shape of contributions, and promises amounting to some £323—the latter payable over a term of three years.

Bro. Gordon is what our American friends call a "live wire." He means business, and possesses an enthusiasm which is eminently infectious. His vigorous addresses, his strong arguments, and the directness of his appeals, compelled the sympathy and commanded the attention of his audiences. The Bible College is singularly fortunate in having so able a brother to do its "proselytising" work. Apart from public meetings, Bro. Gordon called on many members and "compelled them to come in" among the supporters of this most excellent institution.

I rather think that a good deal of permanent good has been done in giving the brethren a clearer idea of the aims and methods of operation of the Bible College. Certain members of the thoughtful type have been just a little afraid of supporting any movement for the production of a minor type of clergy—a profession which is sadly at variance with the spirit and teachings of the New Testament—but I think our brother has succeeded in showing to such that the Bible College does not exist to make "ministers," but to provide competent, well trained and fully equipped preachers of the everlasting gospel, of which, alas! the number is all too few. On every hand there is a call for preachers,—a very ordinary man may make a good "clergyman" or "minister," but it takes a thoroughly consecrated capable person to be a successful preacher or evangelist—to use the Scriptural term.

The Bible College has placed the churches of the Dominion under obligations in regard to the preachers it has already sent to these shores—good brethren all—and we want many more.

We have confidence that with the present staff and Executive Board, the trained men sent out will be "sound in the faith"—and free from the "mountebank-cult" influence

of the Higher Criticism and from the "advanced thought" of the Chicago Disciples movement.

For this we thank the Lord, and on this ground alone the Bible College should command our sympathy and support. Men who are "true to the Book" are invaluable in these times of religious flux and "progressive" ideas—and as long as the Bible College teaches the New Testament instead of ecclesiasticism, and places fidelity before popularity, so long should it receive the fullest support of the churches, not only in this Dominion but also in Australia.

We have enjoyed Bro. Gordon's visit, we have been brought into closer touch with the excellent work of the College, concerning which we have learned much, and our thanks are heartily given to the Executive Board for sending our brother over to visit New Zealand.

May the divine blessing rest upon our College of the Bible, its staff and the students, that through its agency the gospel will be more widely proclaimed, the love of God more fully preached, and His Most Holy Name thereby glorified in the salvation of men and women.

### I Must.

These two words spell the responsibility of life. They also imply a power within that is continually propelling a man to action. The man who says "I must" is stirred with a feeling of necessity for that effort which will accomplish some task. When this feeling of oughtness materialises into "I

will," then the man puts forth the endeavor. So it is the man who first says "I must," then declares "I will," who undertakes and achieves something in life.

A man may live and die saying "I must," and never begin and finish his task. Life may prove a failure even though his soul has been weighted down with the feeling of responsibility. "I must give time to the development of my mind," he says. But the years go by and no application to study is made. The sense of responsibility was strong, but effort was lacking. "I must improve my business," he declares. But the years fly past, and the man plods along in the same old rut. "I must help those who need my ministry," he vows. But the sorrowing continue to shed their tears, the poor still cry for bread, and the lonely wend their way yet longing for cheer and comfort. The great big word "neglect" often injects itself between "I must" and "I will." As a consequence life's work is left undone.

This leads to the thought that the hardest battle is often with self. To get him to the point of decision is sometimes a fierce struggle. Self frequently revolts at the idea of shaking off its lethargy and moving out to the real battle of life. Sometimes a person will imagine many difficulties which do not really exist, but they rise above him like insurmountable mountains, and he fears to move forward. But when the man does come to the point of decision, and moves forward, these imaginary mountains will often vanish and the road become plain and easy to travel.

The man who will come to success in life and be a blessing turns from the fears and dark forebodings "with a heart for any fate." He strikes out to the accomplishment of life's task, however hard the way may seem. He realises that he must fight if he would win. He expects obstacles and is not surprised when he meets them. In overcoming opposition, he is made stronger, and his very soul thrills with new life as he presses on to still greater achievements. There may even be times when he is battled back, and for a time must retreat to recuperate his powers; but he is not conquered. Again he turns to the task, and by commanding all his forces he overcomes at last. —*Christian Advocate.*



New Chapel at Tyalgum, N.S.W.

Opened January 8

The timber on the ground was filled by the evangelist there.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of deprecating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall.*

## In the Realm of the Bible School.

### ABRAM AND LOT.

Sunday School Lesson for February 23,  
Genesis 13: 1-18  
A. R. Main, B.A.

To escape a threatened famine, Abram left Canaan, and went on to Egypt. While there, Abram was led into sin. S. D. Gordon says that "when Abram went into Canaan he made the mistake of going too far. He kept going through Canaan until he was out of Canaan and into Egypt. He was going in the direction pointed out by God, but he went further than he was sent. The direction was right, but not the distance. The hymn says, 'and run not before him whatever befelle.' Yet this is just what Abram does." Our lesson tells of Abram's recovery; God brought him back. The careful reader will notice that Abram came back not only to Canaan, but to altars and worship. In Egypt, one writes, "he found fear, sin, danger, and rebuke, but he erected no altar, offered no worship, enjoyed no communion. All the days away from his altar were lost days. God could not 'bless him' nor make him 'a blessing' in Egypt." This may be a little too strongly put, but it is suggestive.

#### A threatened breach.

God prospered Abram and his nephew Lot. We are told that "Abram was very rich in cattle, in silver, and in gold." Again: "their substance was great." The very blessing of Jehovah became an occasion of strife "between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle." It is not stated that there was any jealousy or animosity on the part of either Abram or Lot. "The land was not able to bear them"; it may be that the country had not yet fully recovered from the effects of the recent famine, so in any case the great herds were in too close proximity to each other.

The significant conjunction of verse 7 should be noted: "There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle; and the Canaanite and the Perizite dwelt then in the land." The Canaanites and Perizites were heathen, the people Abram's descendants were destined to displace. The families of Abram and Lot were God's elect; they stood, in the eyes of the Perizites and Canaanites as the representatives of Jehovah. The very juxtaposition of clauses in verse 7 seems to say: Consider how heinous the strife was in the presence of those that knew not God. We can understand that the people around would enjoy the quarrel, just as ungodly I.B.K. with unholo choi make capital out of the differences which now exist among God's people. Apart from the effect on others, we should be of one heart and one mind; but, when we consider the evil influence of division on the world, we have an added reason for unity. We are as apostles read of all men. Many will learn all, or nearly all, they know of God and of Christ from our lives. They will judge God by what they see in us whom they take to be his representatives. A brother of dim vision, in attempt-

ing to announce the hymn, "Judge not the Lord by feeble sense," altered one word, so that the injunction ran, "Judge not the Lord by feeble saints"—which is excellent advice, but advice which the worldling will scarcely take. The Canaanite and Perizite judge Jehovah by his people. Paul was horrified because the name of God was blasphemed among the Gentiles because of Jews who boasted of their privilege yet forgot their responsibility. Let us think of the watchful eye which will surely mark our every failing, and then be more careful in our walk and conversation.

#### Abram's magnanimity.

Our appreciation of the splendid character of Abram will increase as we study our lesson. The patriarch was wise and generous, possessed of a spirit of loving benevolence and conciliation. He thought more of peace and harmony than of personal gain and profit. He stood not on his rights; as the richer and elder man, as Lot's uncle, he might first have chosen his own pasture land, and then let Lot depart. Skinner calls his "the magnanimity which springs from fellowship with God." He permitted Lot to make first choice. The reason which Abram gave for his suggestion of peace is of special importance. "Let there be no strife... for we are brethren." He doubtless thought of the Canaanite and Perizite. It is good for brethren to dwell together in unity. It is sometimes good, when dwelling together jeopardises it, to separate for unity.

#### Lot's selfish choice.

Lot shows up badly. As the younger man, he might have let the elder choose. He might have been expected to say: After you, Uncle Abram. It would have been natural for Abram's magnanimity to have stirred a similar feeling in Lot's breast. But, no; Lot was worldly wise and prudent. He saw the well-watered plain of the Jordan, with its excellent pasturage. He thought first of material advantage. He left godly Abram and turned towards Sodom, where ungodliness prevailed. A later lesson will show that Lot, who first "pitched towards" Sodom, soon pitched into it. We know not whether at this time he had the remotest intention of entering that ungodly place; but at any rate he took fearful chances for the sake of worldly advancement. He became more and more entangled. It is ever thus. He who tries to make the best of both worlds is pretty sure to fail in each. It is impossible to mix Christianity with worldliness with any success. "When Christians have two aims," said Spurgeon, "they are like two rivers which flow near the city of Geneva, the Arve and the Rhone. The Rhone comes flowing down, a beautiful blue—a blue which painters give to Italian skies, and to the rivers of Switzerland. It is no exaggeration, they are as blue as they are painted. The Arve comes down from the glacier, a chalky, dirty white. I stood some time ago at the place these two rivers join. It was not long before the Arve had quenched the Rhone; all the beautiful blue had fled away, and nothing but white was seen

'Evil communications corrupt good manners.' If your life be made up of two streams, worldliness running in like the Arve, and you hope to have spiritually running in like the blue Rhone, you will soon be mistaken."

#### What Lot lost.

We cannot make such a choice as Lot did with out suffering for it. The Biblical story reveals that Lot—the shrewd, and prudent, and worldly-wise, after all made a bad bargain. Gen. 13: 14-17 shows that Abram met with divine approval, and received assurances of God's blessing. What of Lot? He lost—

1. Twenty years of his life. The Sodom years were worse than wasted.
2. Godly company. So long as Lot was with Abram, he was all right. The presence and fellowship of a man like Abram ("the friend of God") was worth much more than good pasture and good markets.
3. Peace of mind. Peter tells us that righteous Lot vexed his righteous soul with the wickedness of Sodom. He was not disinterested enough or holy enough to give up material gain and leave ungodly society; but he was too righteous to enjoy Sodom. His soul was continually vexed.
4. Cattle and wealth. The very things Lot coveted and for which he chose the region of Sodom were lost to him. Abram rescued Lot on one occasion (Gen. 14). Later in Sodom all Lot's possessions perished (chap. 19).
5. His wife and family's spiritual welfare. Chapter 19 reveals this. Lot made no convert in Sodom; folk who for sake of gain do as Lot did are not the people with influence to convert the ungodly. Lot lost his wife, literally also. So the bargain was a bad one.

#### Lot's choice or God's choice.

This is the essence of the lesson for us; the question to be decided is—

LOT'S CHOICE  
GOD'S CHOICE—

Which is better?

Abram chose God. Lot put the world first. Can we be tempted to do that? Many, we know, are not Christians, because of worldly allurements. It is well that they should be reminded of Lot's bad bargain. But Christians may act as Lot too. A man may be tempted by higher salary, by prospects of gain, to leave church association, to bring his family into godless associations. He errs, and sadly errs. The Church of God is worth much to a man. It is better that his spiritual nature be fed, and his family be removed from dangerous surroundings, than that his bank balance increase. We all need the warning: "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15).

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## THE LATEST NEWS



The Victorian Conference Foreign Mission Sessions will this year be exceptionally interesting. In the afternoon a mission study circle display will be given, whilst the presence of Bro. and Sister Davey will give added interest to the sessions.

The Colac, Vic. Bible School take up birthday offerings, and recently sent £3/17/10 as a result to the Foreign Mission Committee.

Geo. Mansfield gave a splendid and helpful address at the Victorian Bible School Union Conference on the topic of "The Relation of the Bible School to Missions."

The latest word from A. B. Chappell is that he is well and very happy in his work on the island of Oba, South Seas.

All the States, except S.A., are busy with their Easter Conference arrangements, and are working up good Foreign Mission sessions. Bro Davey will (D.V.) be at the N.S.W. Conference for their great missionary meeting.

Bro. Stratton writes—"We are now working on the third of the Christian workers' dwellings on the compound, and hope soon to see the six completed."

G. Goodwin reports as follows:—"Up to November 1, a total of 102 were added to the cause in the island of Oba, during the five months preceding." This is good news.

If the missionaries in the field are to accomplish anything of the task which our prayers mark out for them, then must the prayers be potent which we bring to the throne of grace.

Bro. and Sister Gordon Goodwin have reached Australia, safely from the South Seas. We regret to say Bro. Goodwin's health is far from satisfactory, and under medical advice he will probably rest for a while in a sanatorium.

The Footscray, Vic. church are intending working up very special services and a tea in connection with the Livingstone Centenary celebrations this year.

The Melbourne Chinese Mission is having good attendances during the week nights, with 24 teachers and 24 scholars.

The Committee have decided to support Mr. Lawahata, a Japanese student graduate, in place of Wada, who was originally supported at Tokyo, but who resigned some time ago.

The Federal Foreign Mission Executive are just about to issue a new set of Foreign Missionary post cards. Watch for them.

"It is rather late to refer to Bro. Fischer's visit, but we were glad to see our Secretary in Baramati, and did what we could in the brief time to get him acquainted with things as they are in this fraction of heathen India. We were able to discuss many new ventures that appear to be needed in the work and plans for developments were thoroughly gone into. In this way matters could be looked at on the spot and decisions arrived at that endless correspondence would fail to set forth half so intelligently."—H. H. Stratton.

"The dispensary has been busy again this month. Quite a nice lot of patients have attended for treatment, and they have all listened well to the gospel. We have given out 246 treatments for various complaints and the Lord has given us good success with the remedies applied, and many an Indian villager is grateful for what has been done for him, and has opened his home to us."—H. Watson.

### Facts About China.

Idolatry is losing its hold upon the people; they are eager for knowledge, and hostility to foreigners is waning; temples are being used for school houses and Western learning is in demand. Public agitation in favor of the suppression of the use and cultivation of opium and the abolition of foot binding is encouraged by men in all classes.

"Will you please thank all who have so kindly cheered this festive season by sending cards? Wishing all a very happy New Year in the best and every sense of the word. Yours in the service for God."—Rosa E. Tilley, India.

Reports come from Buteocost of splendid gatherings at Christmas. Full particulars will be given later.

### How to Spoil a Missionary Meeting.

Here are some good reasons why a missionary meeting fails to interest the hearers and the next time they do not come—

- "Because of an apologetic, mournful announcement."
- "Because it began late."
- "Because it never was planned, it just happened."
- "Because the facts presented were old."
- "Because the geographical field held sway."
- "Because no one took the trouble to talk it up."
- "Because there were too many speakers and no one had an opportunity to do his subject justice."

H. Watson writes:—"We have had much to praise God for during the past month. All on our compound have enjoyed excellent health, although not many miles from here villages are suffering depletion from that dreadful scourge, plague, which is claiming its victims by the hundreds in the district. Yet we have not heard of any cases nearer here than two miles away, so we are free so far. Another thing, we have had a very good rain, which has set our crops in good growing order again. The compound looks quite homely now in comparison with the dry and bare appearance it had a few months back."

Referring to the plague at Baramati, Bro. Stratton writes:—"We resorted to all means we could in order to lessen the severity of the outbreak. A rat-catching crusade was formed, traps were handed out to all who would have them, and thousands of the rodents were destroyed, thus minimizing the danger of infection by means of rat fleas. Then over 700 people were inoculated by plague serum, and this, no doubt, saved many lives. Inoculation was preached at the street corners, and it became comparatively popular."

Miss Tilley, of Baramati, reports:—"Though there is sickness and sadness about, still the people give us such a warm welcome as we visit the huts. They all seem eager to hear the gospel, so we hope we may ever be enabled to speak right words that the people will be really helped. The Brahmins seem especially friendly. One but is learning to sing two of our hymns. At one place we spoke to fifteen Brahmmin women. One very intelligent but, after listening to what Christ had done to save the world, said, 'There is one God, but as you say we all need a Saviour to change our minds.' There were three widows among the women, and one said, 'Do not go yet, tell us more.' Another day a but said, 'During the cholera epidemic all your compound people were here, well, and now, though people are dying with plague, it has not crossed your dwelling. Your God must be pleased with you!'"

Lord, when we pray, "Thy kingdom come!"

Then fill our hands without a care  
For souls whom thou hast died to save,  
We do but mock thee with our prayer.

Thou couldst have sent an angel band  
To call thine erring children home;  
And thus through heavenly ministries  
On earth thy kingdom might have come.

But since to human hands like ours  
Thou hast committed work divine,  
Shall not our eager hearts make haste  
To join their feeble powers with thine?

To ward and work shall not our hands  
Obedient move, nor lips be dumb,  
Lest through our sinful love of ease,

Thy kingdom should delay to come?



## Tasmania.

**LAUNCESTON.**—Interest in the mission is increasing. Fine meetings every night, 25 confessions to date. We were glad to have Sisters Smith and Ross, of Hobart, Bro. Warmburn, of Victoria, and Bro. Duff, of South Africa, with us. We were greatly pleased to receive a flag, for the tent pole, from the Lygon-st. Christian Endeavorers. Our thanks and prayers go out to all assisting us in this forward move.—N.J.W., Feb. 1.

## West Australia.

**NORTH PERTH.**—Splendid meetings on Jan. 26. The Bible School was almost a record, and the gospel meeting was the finest for some time. We had a fine gospel meeting the previous week also, when at the close of a sermon on "Heaven," one young girl made the good confession. During the writer's absence next month, Arthur Eaton will lead two of the gospel services, and we wish him a time of joy and blessing in the preaching of the gospel.—A. J. Ingham, Jan. 28.

## Queensland.

**TOOWOOMBA.**—The church is being cheered by the visit of F. Goode, of Petersham, Bro. Goode has been with us for the past two Lord's days, and on Sunday, Jan. 27, commenced a special gospel mission, the opening services being well attended. On Sunday night great interest was evinced in Bro. Goode's address on "The Kingdom." T. C. Harward has finished the work of getting around the country brethren, and has relinquished the work of district evangelist. He leaves for Melbourne next week with the view of returning to College, and will be open for week-end engagement. Address, College of the Bible, Glen Iris.—T.C.H., Jan. 28.

**ALMON.**—Last Lord's day Bro. Nightingale addressed the church on Home Mission, taking as his text, "Go Home and Tell." The gospel was preached in the evening by A. E. Forbes. Strangers continue to visit us, and the local interest is being well maintained. On Saturday afternoon last Bro. and Sister Sitt were at home to the children attending the Sunday morning class. Games were played, after which tea was served under the campfire laurels. During the afternoon the children made a presentation to Bro. Sitt, who was superintendent of the class last year.—H.C.S., Jan. 27.

## New Zealand.

**OMARU.**—A farewell social was tendered to Bro. and Sister Harward on Jan. 15, a large number being present. Ralph Gebbie occupied the chair, and with him on the platform were Bro. Harward, J. D. Mill (Baptist minister), and the church officers. A programme of instrumental and vocal items was rendered by Sisters Mrs. Gebbie, Mrs. McLargart, Miss Frith, and Miss Doreen Harward, and Bro. Ewing. Representatives of the different departments of church life and work expressed their appreciation of Bro. Harward's strenuous labors here and elsewhere. Bro. Verrey, George and FAMILION, and Mr. Mill spoke in the same strain, after which Bro. FAMILION asked Bro. Harward's acceptance of a small money gift from the church and members of the H.M. Committee. After a characteristic reply from Bro. Harward, a social time was spent. The church in Oamaru will always remember our bro-

ther's work, and long feel his influence. Bro. Harward gave us his farewell addresses yesterday, and needless to say they were of such a kind as will be remembered. At the morning meeting he exhorted the church to be truth-seeking, self-sacrificing, soul-saving, and Spirit-filled. The gospel subject was "The Transfiguration," and was splendidly handled. The evening meeting was the largest we have had for some time. Bro. Harward left to-day for a month's mission at Kaitangata.—K., Jan. 20.

**NELSON.**—We have had as visitors lately Sister Ricketts, Spring Grove; A. Dodson, Takaka; I. Linton, Wanganui; and R. Wallace, Breen Lane, R. A. Wright and A. Brown, Wellington; and Bro. Smith, Ashburton. R. A. Wright exhorted this morning, giving us a good practical address. Bro. Knapp was the presiding brother, and spoke words of sympathy on behalf of the church to those here. The prizes won by scholars sitting for the Middle District examination were presented last Lord's day. We heartily congratulate Russell Knapp, son of F. V. Knapp, on his success in the College exams, gaining one scholarship, and second in another; also merit medals; also Claude Page, son of the late Geo. Page, senior, on his achievement. A farewell social was tendered W. R. Glover and family, who have left us to reside at Motueka. There was a good muster of the sisters and brethren, and a very pleasant time was spent in musical items, recitations, etc. Our best wishes go with our brother and family in their new sphere. R. A. Wright preached a very fine sermon this evening. Bro. Verrey took the services at Motueka.—E.M.J., Jan. 19.

**KILBIRNIE.**—Since our mission in August last, we have been chiefly dependent upon B. A. Wright to take the platform at our gospel meetings. There have been five additions, including four from one family. We are much indebted to Bro. Wright for his able assistance. W. D. Little preached last Sunday, and preceding Sunday, to fair audiences. The Bible School is keeping up well under Bro. Comber, despite shortage of teachers.—G.P., Jan. 24.

**MATAURA.**—The annual business meeting was held on Jan. 21, when an invitation was extended to Bro. Bull to continue his services as evangelist for another year—the eighth.—T.J.B., Jan. 27.

**WELLSFORD.**—Our worship meetings are held every Lord's day, though we are few in number. Our gospel meetings are held fortnightly. F. W. Greenwood, from Auckland, has given us some good soul-winning addresses. A young lady has confessed Christ and been baptized. Bro. Miller, also from Auckland, gave us a good address last Lord's day evening. Local brethren tell the "Old, Old Story," when we are not favored by visiting brethren. On Boxing Day our usual gathering commenced, and old and young use the opportunity of seeing brethren and expressing Christmas and Christian greetings. We expect Bro. Jinks to commence labor with the churches of our Northern Union shortly.—Benj. J. Pook, Jan. 21.

**WANGANUI.**—Sisters Mrs. W. E. Voyce and daughter, and Miss Kate Voyce, have recently been added to our number. We gladly welcome removal to other places. A meeting is to be started about ten miles away, where a few old settlers here live and are desirous of having a cause opened up in their own district. C. M. Gordon visited us on Tuesday last in the interests of the Bible

College. A splendid address, appreciated by all who heard it, made us feel that the Bible College, without doubt, is deserving of our best support. The weather to-day prevented our annual Bible School picnic being held at Gordon Park, but a most enjoyable time was spent in the church building. Our annual meeting is fixed for Feb. 10.—H. Siddall, Jan. 22.

## South Australia.

**YORK.**—A good attendance at the monthly meeting of the Mutual Help Society on Saturday evening, which took the form of a ladies' evening. Sister Paternoster occupied the chair. Musical and educational items were rendered by sisters from the Bible School. The meeting this morning for breaking of bread was well attended. Bro. Forrest presided, and E. J. Paternoster exhorted. The Bible School is improving, 128 present to-day. This evening H. E. Hall, from Preston, Victoria, preached the gospel.—W.G.J., Jan. 26.

**QUEENSTOWN.**—On Jan. 15, the annual business meeting of the church was held, preceded by a tea. A pleasant time was spent. All departments show good progress, with healthy indications. Sunday, Jan. 26, a fine meeting for worship. Bro. Martin presided. Bro. Hawkes exhortated. The teachers of the Sunday School held the annual meeting after school, electing the officers for the ensuing year. During the year a number of additional teachers have responded to the invitation, and are doing good work. A good meeting assembled in the evening to hear the gospel. Bro. Brooker gave a powerful address, the topic being, "Judgment." We regret to report many cases of sickness amongst us.—A.C., Jan. 26.

**GLENELG.**—On Jan. 27 the Bible School had their annual picnic. In spite of the recent heat the young people thoroughly enjoyed themselves. The ladies of the Dorcas Society rendered valuable assistance, looking after the provisions, and the teachers worked hard to make the day a success. On Jan. 29, the following resolutions were carried:—"That the young men of the church undertake the payment of the recently acquired land at Brighton." "That D. and L. Inverarity, A. Hammond and C. MacDonald be appointed trustees of said land." "Office-bearers were also elected.—E. W. Pittman.

**HENLEY BEACH.**—The tennis club in connection with the church and Bible School played a friendly match on Saturday, Jan. 25, with a team from the Croydon church, which resulted in a win for the visiting team. A most enjoyable time was spent. Great credit is due to the captains of both teams, viz., Bro. Toombs, Henley Beach, and Bro. Ferris, Croydon, for the able way in which they arranged the sets and players.—Geo. T. Cant.

**NORTH ADELAIDE.**—Bro. and Sister Day have passed through a sorrowful week, in that God has taken to himself their darling little daughter, Marjorie. Her remains were laid to rest in the West Terrace Cemetery on Friday afternoon in the presence of sorrowing relatives and friends. Our brother and sister have the heartfelt sympathy of the whole church in their sad bereavement.—V.B.T., Feb. 3.

**MILE END.**—Since last report one has been received by letter. Last night one confessed Christ, the father of A. Ingham, evangelist in North Perth, W.A. We are reorganizing the school on the graded system. W. Mathews is appointed superintendent of Beginners, and Primaty departments. E. A. Riches superintendent of the Junior, Intermediate and Adult departments. Mr. W. Garrett superintendent of the Cradle. Mr. B. and D. A. Evers general superintendent. The new school-room at rear of chapel is now almost ready for use, and there will be a celebration at the opening. Over 415 was collected for Home Missions yesterday.

**STRATHALBYN.**—Since last report one has been added to the church by faith and obedience. Preparations are being made for the forthcoming anniversary and Southern Conference on Feb. 10 and 18. We will be pleased to see all old friends come along.—H.J., Feb. 3.

**MAYLANDS**—Splendid meetings to-day, and Home Mission offering so far amounts to £19 14/-, and will top the appointment by £5. This evening H. R. Taylor preached on "Why I Keep the Lord's Day," this having become necessary through Seventh Day Adventism bringing its errors into the district. Mrs. Gracie (nee Holden), after years of faithful service, has removed to Victoria.—R.L.V., Feb. 2.

**UNLEY**—This morning 236 members were present. We were delighted to have an address from Bro. Greer. Among our visitors were Bro. and Sister Harding, from Grote-st., and Miss Nellie Duncan, from Laura. Miss Amelia Mc. Grath was recently received into fellowship by letter from Emuree. Senator J. W. Shannon gave an instructive address on "Temperance" before the Men's Society and friends this afternoon; an animated discussion followed. Bro. Walden presided this evening, and spoke at this evening on "Christ and Children." The offering for Home Missions to date is £53/18/-, Park-st., and £3, Cottonville. A week of special gospel services will be held at Cottonville from February 16 to 23. B. W. Manning will speak on Sunday evening, Feb. 16, and Bro. Walden will conduct the services each evening during the week, except Saturday, and three services on Sunday, Feb. 23.—P.S.M., Feb. 2.

**PROSPECT**—Thursday night we had the pleasure of initiating the young men of the Norway church into the Kappa Sigma Pi. We also appointed their officers that they might go on with the work until their charter arrives from America. Some of the ladies provided supper, and a very enjoyable evening was spent. To-day was the first anniversary of our labor together, and we had very enjoyable "birthday" meetings. In the morning the Home Mission offering was taken. We were asked for £11, and so far have given £10. The other pound will come next Sunday. In the afternoon 130 were present in our Bible School. At night the largest audience we have had to speak to in the building was present. The young people of the church sang pieces from the Sewell book, Miss A. Lathams, sang solos, and we had the North Adelaide Baptist orchestra to assist with the music. L. Thomas was in his usual place at the organ. For the year there have been 50 baptisms, 18 received by letter added to the roll. Against this are 6 transferred and 4 removed, leaving a net increase of 88. Our subsidy to the H.M. Committee has been raised from £17/- to £17/6/-. We believe there is a bright year before us.—A. Paterson.

**TUMBY BAY**—Bro. Raymond preached here last Lord's day while the writer was away at Ungaru, Butler and Lipson. A young man who had formerly been a smoker came forward and expressed a wish to lead a better life. Bro. Wilfred Nankivell, one of our young members here, has decided to devote his life to the preaching of the gospel, and leaves for the College of the Bible on February 12.—R.H., Jan. 31.

**LONG PLAIN**—All meetings well attended to-day. The church's contribution to Home Missions amounted to £26/2/3. The gospel service this evening was most impressive. Bro. Cuttriss spoke on the subject, "Is Our Existence Limited by Time?"

**MOONTA**—Good meetings to-day. There were sixty present at the gospel service to-night, and thirty three who are not associated with our movement. The notable interest is very keen at present. Miss Nellie Bice is a great help to our singing and all appreciate her sweet messages in song.—H.W.M.

**NORWOOD**—We had a very large attendance this morning, when our annual offering for Home Missions was taken up. The members responded cheerfully, and consequently we reached our appointment. Bro. and Hope to raise another £5 by Saturday. J. H. Little, who was received into fellowship by letter from Victoria recently, presided this morning, while Bro. Dehman in a fine address made a strong appeal for funds for Home Missions. At the close of the morning's service, Bro. Dehman made sympathetic reference to the death of Mr. M. G. Adams, who passed away during the week after a long and painful illness. Mr. Adams was not a member with us, but Mrs.

Adams has for many years been a faithful member of the church, and his sincere sympathy is extended to her. Good meeting to-night. Bro. Dickson's subject was "Eureka."—S.P.W., Feb. 2.

**OWEN**—Good meetings to-day. At the Home Mission offering we reached our appointment, £50. At the close of our meeting this morning a motion was passed expressing sympathy with Bro. and Sister A. G. Day in their late sad bereavement. Bro. Day labored amongst us as evangelist prior to his removal to Adelaide.

**STIRLING EAST & ALDGETE VALLEY**—On Jan. 30, we held our quarterly business meeting, when the reports were considered satisfactorily. The chief item was a motion in favor of the individual cup. There were 30 members present, and all were in favor of the motion except three. Our meetings are keeping up very well, and the work here is progressing steadily. At Aldgete Valley the brethren have decided to start an Endeavor Society, to begin on Feb. 4, with a meeting of representatives of all the C.E. Societies in the district.—A.G.R.

**SEMAPIHORE**—Since last report the annual business meeting of the church took place. Good progress was reported in all branches. W. Bradcock and B. Jenkinson were elected additional deacons. W. Pirie, D. Walker, C. Walker, R. Buckingham, J. Moller and H. Anderson were elected assistant deacons. To-day's meetings were well attended. Home Mission collection, £21/7/-, being considerably above our appointment. We were glad to welcome a number of visitors, 106 broke bread. The C.E. Society is to make a special offering for Home Missions next Tuesday night.—T.

**NORTH CROYDON**—Excellent meetings to-day. This morning's meeting was a record. F. Plant presided. H. J. Horsell gave an interesting talk to the boys and girls, and exhorted the church. We were glad to have among us Sister B. Stoner, Strathalbyn, and Sister G. Duncan, Hindmarsh. Our Home Mission collection amounted to £17/12/-, exceeding the appointment. At the Bible School we had a record attendance, 148 present, three new scholars. At the gospel service H. J. Horsell gave an excellent address on "Daniel and Belshazzar" to a good attendance. At the C.E. meeting last night several members spoke and gave papers on "Prayer." These meetings are interesting and well attended.—J. S. H. Ferris.

**WALLAROO**—Last night, Saturday, Bro. Williams commenced open air preaching, and met with a splendid reception. Sister Mrs. Dunming has kindly lent her organ for these meetings, and the brethren and sisters rallied round to assist in the singing and by their presence. It was a pleasing privilege to-day to welcome three sisters who made the good confession last Lord's day, and have followed their Lord in baptism; also a young man from the Kadina church, who is uniting with us. Splendid meeting to-night. A fine message by Bro. Williams. The largest attendance we have had for a long time. To-day's meeting at the close of our appointment for Home Missions was £8. We have received so far £17 3/10, and the regular church offering was the largest we have yet had.—E.J.K., Feb. 2.

**MALLALA**—On Jan. 26, harvest thanksgiving services were held. Bro. Cuttriss delivered appropriate addresses for the occasion. Sister D. McLaughlin presided at the organ, and rendered solos at the afternoon and evening services. Tuesday night we held a public meeting. Bro. Walden presided and the service was well ordered. Bro. Walden was with us, and spoke earnestly in the interests of Home Missions. An offering was taken up in the interests of the British and Foreign Bible Society.

**BALAKLAVA**—On Jan. 30, Bro. Walden, from Unley, paid us a visit on behalf of the Home Mission Committee. There was a fair attendance. We appreciated Bro. Walden's address immensely. Sunday, Feb. 2, fine meeting in the morning. Pleas'd to have Bro. Chouel, from Tumby Bay, meeting with us. Bro. Buck presided. Bro. Ewers gave a splendid exhortation on the New Testament. He also very feelingly referred to the death of Bro. and Sister Day's little daughter, Bro. and Sister Day had endeared themselves to

us during their three and a half years' sojourn with us, and we sympathetic with them in their sad bereavement. Our Home Mission offering this morning amounted to £45. Our appointment was £40. Bro. and Sister D. Finlayson received into fellowship from the church at Glenelg since last report, also one sister by faith and obedience.—P.H.R.

**WALKERVILLE**—On Friday evening last the newly elected officers met to set out systems and place the whole of the machinery in working order. It was with much regret that Bro. Clarke could not possibly continue as secretary, a help such an able and well fitted brother for an office. J. H. Thomas was appointed secretary for the present. J. Bradley treasurer, Iren. Werc and Dabb completing the number of officers, with the right to add to the number as circumstances offered. It was decided that envelopes be adopted for collections. It was also decided that a plan for speaking brethren should be prepared. A building fund is to start right away. A prayer and praise meeting will be held on Thursday evenings, and a Band of Hope meeting once a month. Bro. Werc president or superintendent. A Christian Endeavor Society will commence at its earliest in connection with the church, starting at 10 o'clock Sunday morning. A special offering meeting well attended, with Bro. Werc presiding; Bro. Thomas speaker. The collection for Home Missions was £4/15/-, being 15/- in advance of our allotted amount.—J.H.T.

## New South Wales.

**NORTH SYDNEY**—On Sunday last the attendances were somewhat small. At the morning meeting Bro. Saunders gave an appropriate address, emphasising the need of support of Home Missions. At the gospel service, at the close of an impressive address on the theme "The Word of Christ" we referred to see a young woman to forward and make the good confession.—W.J.M.

**BELEMORE**—Good meetings to-day. This morning we had the pleasure of receiving into fellowship A. J. Barratt, by letter from the church at Seven Hills, and W. Griffin, who was baptised last Wednesday evening. We also had present as visitors Bro. and Sister J. Crawford, from Peter-sham. Bro. Crawford exhorted the church. A good attendance at night listened to a good address by G. H. Browne, and at the after meeting a young man made the good confession.—A.A.B., Jan. 25.

**TAREE**—The writer returned from an unduly extended holiday in time for Lord's day, Jan. 20. During my absence the platform has been supplied by Iren. Edwards, McDonald and Franklin. To all of these brethren I owe hearty thanks. Spoke on Lord's day morning to fair meeting on the text, "Lord, increase our faith," making reference to the Home Mission collection. In the evening meeting the text, "Who hath believed our report, and to whom is the arm of the Lord revealed?" furnished a basis for the gospel appeal. One young man came forward for baptism.—G.H.

**BROOKS RIVER** (Railwaytown)—Another good week to report. The evening line has been fenced around the chapel nearly finished. Splendid attendance at the Thursday evening gospel service, when a married woman confessed Christ as her Saviour, Bro. Jones speaking. Our Home Mission offering was £17/2/-, being £1/10/- over our appointment.—C. H. Hunt, Feb. 2.

**WAGGA**—We were pleased to have a visitor with us yesterday Bro. Black, from Marrar, also our Sister Felo, who has been laid aside by a long time through illness. We have now formed a building committee, and are having plans and specifications drawn up; also a probable cost of chapel.—A.B., Feb. 3.

**SYDNEY**—Splendid meetings last two Lord's days. Visitors present both occasions. Bro. and Sister Gordon Goodwin, returned missionaries from the islands; Bro. and Sister Graham and Sister Elsie Smith, South Yarra; Bro. Hetherington, from Brighton, Vic.; Sister Annot, from



black, appropriate services were conducted by Bro. Clarke. At the evening service, as our departed brother's life story was told in a large audience, a note of triumph and victory characterized the message, which was based on the passage of Rev. 22: 14. At the close of the service, which had stirred the hearts of all, two of our late brother's stalwart sons, young men in the prime of life, publicly accepted Jesus. We wish them nothing better than grace to follow in the footsteps of a father who fought a good fight, finished his course, kept the faith, and received the crown of righteousness. Bro. Ladbroke is survived by his wife, four daughters and six sons. Our prayers are with our bereaved sister, who together with the pain of separation is experiencing a season of physical weakness.—J. R. Clarke, Gore, N.Z.

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 Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.  
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## From the Field—Continued.

Petersham; Bro. Dickson, Mossman; Bro. and Sister Keltie, Grote-st., Adelaide; Sister Wilson and Sister Wodderspoon, from Lismore; Sister Triglione, isolated member. Bro. Bagley gave a fine Home Mission appeal address this morning, and to a large audience at night speaking on "How to Treat the Emergency." C. H. Mills, one of the young men of the church here, and a willing worker, is leaving to take a course of study, preparatory to taking up missionary work in connection with the China Inland Mission. H. G. Payne gave a fine lantern lecture on Jan. 22, full of interest and much appreciated.—J.C.

HURSTVILLE—Lord's day, Jan. 26, good meetings all day. Bro. Buckley exhorted, and in the evening took the gospel service, on account of Bro. Garden being ill. Lord's day, Feb. 2, services both morning and evening were conducted by J. Crawford, who kindly consented to fill the vacancy caused by the absence of Bro. Garden, who, we regret to report, met with a very painful accident last Wednesday, having broken his right arm and sprained his left. We pray that he may speedily recover. Our annual business meeting and social will be held next Thursday.—Eleanor Winks, Feb. 2.

NORTH SYDNEY.—On Jan. 20, the annual business meeting was held, when reports on the work for the past twelve months were read. The increase in enrollment was shown to be 17 by faith and obedience, 20 by letter, one restoration and one baptised believer. Losses have been ten by letter and two by death. Of the 14 received by faith and obedience, 12 were scholars from the Bible School. Notwithstanding the record amount of expenditure, the treasurer's balance sheet showed a credit balance. Owing to the pressure of Foreign Missionary work, Bro. Saunders has found it necessary to tender his resignation as evangelist, after two years' association with the church. On Thursday, Jan. 30, the C.E. Society had a social and when an enjoyable time was spent. On Sunday last at the morning meeting, Bro. Saunders gave a splendid address, and at the gospel service he also delivered a stirring address on the subject, "The Purpose of Baptism," and at the close of the meeting we were privileged to witness the obedience of the young woman who made the good confession on the previous Sunday night.—W.J.M.

NORTH AUBURN.—The work continues steadily here. The young men's evangelists have still continues to work in the open air in the district. The Bible School held its first anniversary on Jan. 26 and 27. The secretary's and treasurer's reports show an increase and progress all round. On Jan. 28 there was a good programme provided, in which the children rendered pieces which had been given by Sister Guyton, Hule and Fletcher, and Bro. Scoville and Horsfield's recitations were rendered by Bro. W. Smith and J. Horsfield, junr. Bro. Graham, presided at the organ, assisted by the W. choir; Bro. Gray presided, and Bro. Collins distributed the prizes.—W. Youngblood.

MELBOURNE.—The church has had a very refreshing season during the past month. The mission concluded with five confessions. Bro. Coleman preached this evening to a large congregation, when one sister was baptised into Jesus Christ. The Bible School held their picnic at Stockton Beach on Anniversary Day. An open-air meeting was held on the beach, where three or four of the brethren preached the gospel to a large crowd.—Jas. Frazer.

PETERSHAM—Good meeting in morning; quite a number of visitors. Bro. and Sister Mrs. Eagle, of Horsbush; Sister Patterson, Brisbane; Sister Wodderspoon, Lismore; also Bro. Bulgen, who is on furlough, and spending a few weeks with us. Bro. Wilkins addressed the church, and mentioned that it would probably be the last time he would speak at Petersham, as he intends about to move his residence into the Wagga district again. We are glad to see him, but we know he will be a great help to Bro. Brown in the Wagga district. Feb. 2, quite a number of

members away on holidays. Bro. Coleman gave a stirring address on "The Love of Giving," before the Home Mission collection was taken up.—T.M.

ENMORE.—Our church secretary, Bro. Hilder, is in Brisbane on a business trip. During his absence, Bro. Chapman is acting secretary. C. A. Refe, who usually writes these notes, is very unwell, hence the report this time by the evangelist. Home Mission Sunday was a great day with us. We had an extra large meeting in the morning. Amongst our visitors we were glad to have Sister Storey, from Unley, S.A. Our offering has so far reached £87/11/5; we were asked for £20. We had a fine gospel meeting, and at the close we were much encouraged by seeing one man step forward and confess his faith in Christ. We have started a series of sermons on the seven words from the cross. One of our old members, Bro. Goodin, is in hospital with a broken leg. Another old and esteemed worker, R. C. Gilmour, is slowly recovering from a slight "stroke."—A.E.I., Feb. 3.

## Victoria.

BERWICK.—The Sunday School picnic was held this year on Thursday, Jan. 23, at Mordialloc. The outing was a very enjoyable one, and several visitors from town were present. The occasion also saw A. G. Bennett's introduction to nearly all the Berwick folk. He succeeds the writer here as from February 16. A good interest is maintained in all meetings. The Sunday School work especially is showing very well. A move is being made to establish a library.—W.C.S.

COLLINGWOOD.—The writer has finished his first month's work here. Nothing much has been possible but organising and reconstruction. The weekly prayer meeting was poorly attended, so we decided to change it into a Thursday night Century Bible Class, and already have a membership of about 40. The Y.P.S.C.E. has been disbanded, and a Y.P. Society formed in its place, with a roll of 35. The officers have met frequently, and are working splendidly. The Bible School under Bro. Burns has introduced some useful reforms, and is being prepared for grading and a rally; a teachers' preparation class has been started, and the attendance and reverence at both Lord's day services have slightly improved. On Jan. 26, one lad, baptised during the Scoville mission, was received into fellowship; in the Bible School nine teen scholars decided to be Christians, and at night a young lady made public confession. We have introduced a five minutes' chat with the children at the morning service. The work here in every department (excepting the Bible School, which with an average attendance of about 100, begins absolutely at bedrock, and under peculiar difficulties and discouragements, but we begin to see a glimmering of hope for the future. Three young people confessed Christ on Feb. 2.—John W. Parlow.

MELBOURNE (Swanston-st.).—Members turned out in large numbers on Sunday, with the Mission Day. Bro. Allen spoke on the subject of Home Missions in the morning, and gave a most interesting address. Our collection for the day amounted to £82/13/6. We expect to hand over £50 of this to the Home Mission Committee in our offering. We had a good school in the afternoon, 43 being in our Berean Bible Class. Splendid music that night, when Bro. Allen delivered an eloquent discourse on "The Dead Boy." The text was taken from the parable of the Prodigal Son. There is a probability of Bro. Allen going over to Launceston for a week to help Bro. Griffith in the mission being held there.

CARLTON (Lygon-st.).—The holidays being over, the meeting for worship in the morning was a large one. Bro. Emms gave a special address present on "Home Missions." Amongst the visitors present were Sister Harkley, of Bendigo; Bro. and Sister Gordon Goodwin, from Pentecost; before the Century Bible Class, Bro. Kingsbury gave the first of a series of talks upon "The Parables" to a gathering of 155. The church was quite full at night, when Bro. Kingsbury gave a

discourse upon "The Faith that Saves." The offering for Home Missions at the close of the day amounted to £60/8/9, and will be further added to. In addition to this contribution the church made its largest offering for local work, showing that the greater effort did not affect the giving, but rather increased the desire to give.—J.M.C.

SOUTH YARRA.—Meetings improving. L. Frost exhorted the church in the morning, his topic being "Is Christianity Manly?" and in the evening his subject was "The Prodigal Son." One young woman from the Bible School made the good confession.—T.M., Feb. 3.

CHELTENHAM.—Profitable meetings all day. The Home Mission offering so far is £15/0/3, with more to come in. During the week Miss Ethel Bruton and Mr. G. Clayton were married. The Bible School teachers and class and choir tendered them a post-wedding breakfast.—T.B.F.

NORTH MELBOURNE.—Last Lord's day we had Bro. Dunn with us, and we listened to a very helpful address. As Bro. Hutson was away on account of Sister Hutson's illness, we had Bro. Blackburn with us in the evening, when one young girl confessed her faith and was glad to say that Sister Hutson is improving.—I.V.G.

MORELAND.—Excellent attendances at both meetings last Lord's day. Bro. Pittman spoke on both occasions, and his addresses were highly appreciated. Our offering for Home Missions amounted to 47. Everything going well.—J.H.

HARCOURT.—Good Home Mission collection to-day, £4/5/3; the best we have ever had. Good meeting to-night. Bro. Schwab baptised the two young men that confessed Christ last Lord's day, and gave a good address on "The Lifting of Peter."—A.E.G., Feb. 2.

NORTH FITZROY.—Crowded meetings all day. Bro. Baker's addresses morning and evening were highly appreciated. We had the pleasure of receiving three into fellowship this morning.—Bro. and Sister Schooner, from Northcote, S.A., and Sister Rumbelow, from Paddington, N.S.W.—A.J.H., Feb. 2.

HAWTHORN.—The meetings were all good yesterday. Amongst the visitors were Sisters Davis, of Lismore; Bryce, of Doncaster; Bro. and Sister Kemp, Swanston-st.; Bro. Timmins, Northcote. The offering for Home Missions reached £13, with more to come. This, following on the heavy expenditure of our new building, is considered satisfactory. Bro. Drummond visited the Bible School yesterday on behalf of the Union.—A. C. Ranking, Feb. 2.

BET BET.—Splendid meeting this morning, when Bro. McCallum exhorted. The Home Mission offering amounted to £14/4/6. Expect more to come in. Very good meeting this evening, Bro. McCallum preaching. Our brother's services are much appreciated.—G. A. Sewell, Feb. 2.

BENDIGO.—Our Home Mission offering was taken to-day, amounting to £15. Our preacher, A. W. Connor, preached fitting sermons at both services. Next week will find our brother on the way to New Zealand to enjoy a well earned vacation. During his absence we hope to have some of our preachers from other places filling our platform. Meetings at Golden Square and Derby and locally are well attended. Dr. Cook is rendering good service at Golden Square, where he teaches the Bible Class at the School and preaches at the gospel service. Sister Miss Banner, from Brisbane, met with us to-day.—T.J.C., Feb. 2.

NEWMARKET.—The work goes along nicely here. Meetings, though not crowded, have been helpful, and the church is in good heart. Ninety-seven broke bread yesterday. Five have been added since last report. Home Mission offering £12/10/- to date, with more to come. A number of improvements have been made to our chapel appointments. A new new Masonic Hall organ has been installed. One of the new Sankley hymn-books were presented to the church at a recent "hymn-book social." The men's club had an enjoyable spring-bree last Monday evening. The sisters have organised for the year, and are planning to raise a large sum for the reduction of the church building debt. The church has 205

tained a loss in the death of Miss Ada Hambridge, for many years a consecrated worker in the Bible School. An "in memoriam" service held on January 26 was largely attended.—J.L.M., Feb. 3.

**COLAC.**—Good meetings to-day, with increased attendance at Bible School, though quite a number are still away on holidays. Bro. Young gave a helpful exhortation on "Following Jesus," Matt. 4: 10, and at the evening service spoke well on "Trilling with Spiritual Duties" to a fair audience. On Foundation Day the Bible School picnic was held in the Gardens.—E.S., Feb. 2.

**GEELONG.**—The good work continues here. Summer audiences keeping up well. The night the Northern Musical Society of Melbourne visited us the building was crowded out, scores of people being turned away. The above society is under the direction of Bro. Ernest Tippett, of Swanston-st., and its singing was simply glorious. If we could only get a choir half as good we would certainly need a much larger building. We are greatly indebted to Bro. Tippett and his kind friends. Dr. Chapman and party are here, and are stirring things up. Our service last night was short, in order to enable people to go to the large united service in the tent, but it was good. We had a big audience, and five confessions—four young men and one Sunday School girl. Eleven others have confessed in the Chapman mission. This is a good beginning for the new year. The church's deepest sympathy goes out to Bro. and Sister Allen Jones, in the loss of their eldest son, Cyril, a few weeks ago; also to-day in the loss of their dear little baby Virginia. We desire also to extend such sympathy to Mrs. Emily Brownhill in the loss of her only sister, last week.—Gifford Gorlan.

**PRAHRAN.**—Church auditorium packed a week ago last night. "In memoriam" service on account of the sad drowning of Ewart Parker and Clyde Stevens. One man and one woman confessed Christ. Good meetings yesterday all day. Bro. and Sister Coward, junr., from Charlton Towers, Queensland, in fellowship with us. We were present in Adult Class, 214 present throughout Bible School. Home Mission offering exceeded apportionment.—P. J. Pond, Feb. 2.

## Here and There.

### FEDERAL MISSION AT LAURGESTON.

9 G. Griffith cables:—"Yesterday's (Sunday) meetings, splendid attendance. Records all broken. Tent packed. People in the city discussing plan. Many requests for repetition of sermon on baptism. Twenty-eight confessions to date. Had an offer of a church building for £800 which would suit splendidly and would mean a strong church at end of mission."

The offerings for Home Missions, so far as returns to hand are concerned, show an advance over last year.

A. A. Ewers, of Mile End, is anxious to hear of one from every church and isolated brother in the State, the result of last Lord's day offering. Brothers be prompt.

Eighteen confessions in the mission in the Kyneton Drummond-Taradale, Vic. district; the mission closed with a thanksgiving service on Monday night last; six have united with Kyneton, six with Taradale, and one with Drummond to date; others to be received next Sunday.

Horace Kingsbury left on Monday for a week's visit to Launceston, Tasmania. While there, he will help Bro. Griffith, who is conducting the Federal Mission in Launceston. It is likely that W. H. Allen will follow a week later, and after him Reg. Emms. The churches which these brethren represent are willing that their preachers should encourage the brethren at Launceston with their presence.

A splendid meeting at Taradale, Vic. last Saturday night; at the close there were two confessions.

Bro. and Sister S. Stevens, in passing through South Australia to Lismore, visited the Northern Suburbs Conference.

The church at Kyneton, Vic., is endeavoring to secure a block of land for a church building; such would help much in that town.

The church at Meredith, Vic., sent an unfeigned gift of £2/8/6 to the church at Kyneton to help pay the expenses of the mission in the latter town.

A Drummond brother has not missed a single night meeting in the Kyneton, Vic. mission; he thus travelled during its currency over 700 miles. Such earnestness is good.

J. Manning, of the Mile End church, who is also Conference Treasurer in S.A., and Secretary of the Church Extension Fund, leaves for a visit to the Home land on March 7, and will probably be absent about six months.

It is not even now too late for churches that may have overlooked the Home Mission offering to take it up. Brethren all over the Commonwealth and Dominion are urged to have personal fellowship in this most important work.

B. W. Manning writes:—"Several South Australian students intend leaving Adelaide for the College of the Bible, Glen Iris, by the Melbourne express on Monday, February 17. New students may find it advantageous to join the party; if so, they are welcome."

Will Victorian church treasurers send on the Home Mission annual offering from their respective churches with as little delay as possible, so that it may be included in the balance sheet to be presented to next Conference? Send to W. C. Craigie, 265 Little Collins-st., Melbourne.

The Associated Churches of Christ in South Australia are now incorporated as the "Churches of Christ Evangelistic Union," so that brethren of that State need have no hesitation in donating or bequeathing property of any kind or for any purpose in connection with the work of the Lord.

The Melbourne Girls' Mission Band held a garden party in the grounds of Mr. E. M. Ludbrook, Brighton, on Saturday afternoon. There was a fair attendance of visitors, and addresses were delivered by H. Kingsbury, H. Knott, and W. D. More. A. R. Main presided over the open-air meeting.

In a private letter A. G. Day, of North Adelaide, writes: "Just a line to let you know that the worst has come, and our dear little Margy has gone. She always said she was 'Jesus' baa-lamb'; now she really is." To Bro. and Sister Day we extend our deepest sympathy in their sad bereavement.

The friends of Mrs. C. L. Thurgood will be pleased to learn with appreciation of the death of this dear and vicarious, and her such substantial evidence of their loving sympathy, that with the additional help of the assurance money on the life of her late husband, she will have no cause for anxiety as to future needs.

The first Conference of the Northern Suburbs (Spynay) was held on Monday, Jan. 27, in the Hornby chapel. A consultation was held, and officers decided. President, Alan Price; secretary, W. D. Lang; G. Payne. There, with six others, were appointed the Executive. Papers were read in the afternoon by Bro. C. J. Lea on "How to Finance the Conference"; in the evening by Bro. Lang on "How to Promote the Spiritual Life of Members." At the evening session, presided over by Bro. Price, addresses were given by E. Collins and Emos Coleman. Bro. Tingate, of North Sydney, and the Hornby choir contributed tunes.

Reports to hand Monday morning from Adelaide churches show H.M. offerings as follows: Adelaide, Greatest, 477/8/-; Cottonville, 43; Crolyton, 414 12/-; Glenelg, 420; Henley Beach, 406/10/6; Hindmarsh, 424; Maylands, 419/14/8; Mile End, 415/3/8; Norwood, 460/5/-; Prospect, 410; Semaphore, 421/7/-; Unley, 434/0/7; Walkerville, 41 18/-; York, 416. These amounts are all incomplete, and judging by these there is every reason

to hope that the £750 asked for in South Australia will be contributed.

Some of the members of the Christian Church of Christ, under the auspices of the Sisters' Conference, visited the Cheltenham Benevolent Asylum on Wednesday afternoon, January 29. After visiting a number of the wards, speaking words of cheer, and distributing little comforts, a meeting was held in the Carnieland Hall, over which H. Foreman presided. It was a very bright meeting, attended by a good number of inmates, and musical items were rendered by Mrs. Chapman, Misses E. Tuck and M. Howard, Miss F. Brough presiding at the organ. The evangelist of the church gave a short address.

The Conference of Southern Churches in S.A. will be held at Strathalbyn Institute on Tuesday, February 18. Conference will commence at 10.15 a.m., and continue throughout the day. Several Adelaide brethren, representing different committees in connection with the S.A. Conference, will be present. Every effort is being made by the Committee to make this Conference a success, and they sincerely solicit the heartiest co-operation of every member in the Southern Churches. Will all brethren and sisters requiring reduced railway fares, or accommodation, kindly communicate as early as possible; and to a minimum charge. Note Coming Events—W. S. Yelland, Secretary, Mtlang.



C. A. G. Payne,  
President, W. A. Conference.

This block appeared in the Home Mission number of the "Christian" as S. J. Mathieson.

### COMING EVENTS.

FEBRUARY 10 & 19.—Conference of West Wimmera Churches of Christ at Kaniva. Three meetings each day. Meals provided on Conference Day, Wednesday, as usual. Principal speakers, J. F. Mudford and E. Edwards. A hearty invitation to all to attend.—A.R.B.

FEBRUARY 18.—The Annual Southern Conference of the Churches of Christ in S.A. will be held at Strathalbyn on Tuesday, February 18. Conference commencing at 10.15 a.m., and continuing throughout the day. Special topics, Bible School work, and Evangelization of Southern Districts. Lunch, 12.30 p.m. Tea, 5.30 p.m. Evening meeting, 7.30.—W. S. Yelland, Secretary, Mtlang.

### IN MEMORIAM.

THOMPSON.—In loving memory of our dear son, and brother, William Forbes, who passed to the higher life, January 27, 1912:—"And in the morn those angel faces smile, Which I have loved long since and lost awhile."



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**The Society of Christian Endeavor.**

**MISSION WORK IN AUSTRALIA.**

February 9-15.

Daily Readings.

Helping our neighbors. Luke 10: 29-37.  
 Spreading the joy. Acts 8: 4-8.  
 Out in the highways. Luke 14: 16-23.  
 Different soil, same seed. Luke 8: 4-15.  
 Assurance of success. Eccles. 11: 1-6; 1 Cor. 15: 58.

Course to face opposition. Jerem. 1: 17-19.  
 Topic—The Work at Home. Matt. 9: 35-38.  
 In what way are we debtors to the Aborigines?  
 What place have Home Missions in the all-out-  
 ment of my consecrated silver and gold?  
 What attention are we giving to local condi-  
 tions where immigrants are settling?

Victorian Endeavorers' Easter Conference C.E. Rally.

Are you coming? Let us all come, and pray for a great C.E. revival.

Delegates are reminded that all Victorian C.E. Council meetings will be held every second Monday in the month.

The Victorian C.E. Union intend holding the annual social in Lygon-st. schoolroom on Monday, February 10, when they extend a cordial invitation to each society's president, vice-presidents, secretary, treasurer, and Junior superintendents and all the delegates. Invitation cards are being sent to all societies. This social will take the form of a pound night from the ladies and a silver coin from the gentlemen to pay out of pocket expenses—W.A.B.

The Victorian Junior C.E. picnic at Royal Park on Jan. 27 was very well attended. Moreland, Northcote and Preston societies being the largest present. All kinds of amusements were indulged in. Bro. Marston kindly put his motor car at the committee's disposal for giving the children rides. A fine cricket match was played between North and South of Yarra, resulting in a win for the former. C. Pittman captain of the winners, and J. Fisher the losers; North, 58; South, 47; North won by 11 runs. A most enjoyable day was spent, which was due to the good work of Sister Sanderson and Bro. Conning—W.A.B.

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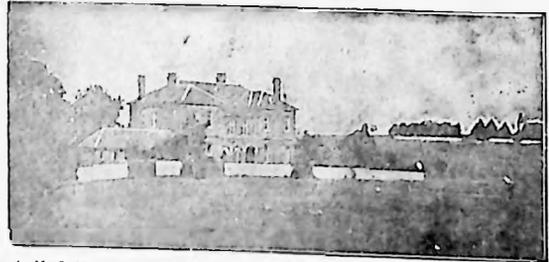
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